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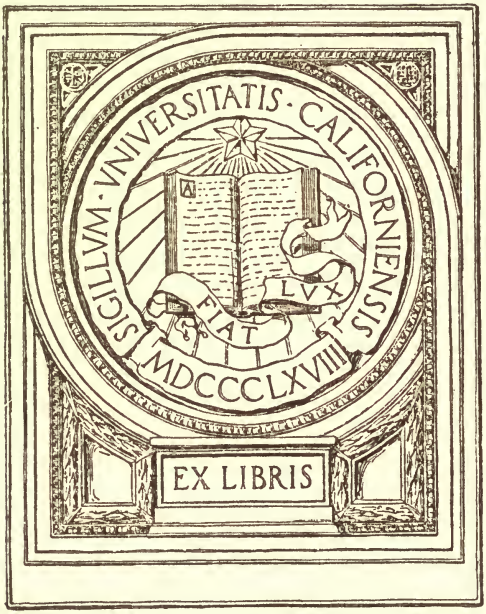


Presented to the University of California by the Captain Richard Somers Chapter D.A.R.

A BRIEF SKETCH

and History

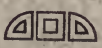
of the Signing of the Treaty of

TRAVERSE DES SIOUX

Issued by

Captain Richard Somers Chapter,

Daughters of the American Revolution.



Saint Peter, Minnesota.

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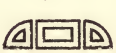

Saint Peter, Minnesota.

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TREATY OF TRAVERSE DES SIOUX.

By the terms of the treaty of Traverse des Sioux, unquestionably one of the most important Indian treaties of history, three tribes of the Sioux Nation deeded away one of the richest areas in the world.

Late in June, 1851, Governor Alexander Ramsey and Luke Lea, federal commissioner of Indian affairs, traveled to Traverse des Sioux, then the largest trading post in the Northwest, to meet the leading chiefs of the Sisseton, Wahpeton and Dacotah tribes. A delay followed and it was not until July 18th that all of the leaders expected had arrived. On that date the United States commissioner opened the grand council, and on July 24th the treaty was completed and signed.

It provided that the Indians were to receive $250,000 in annual payments for the vast region, which included all of the land west of the Mississippi river, and contained approximately 30,000,000 acres. They retained a reservation, ten miles in width, extending along the Minnesota river from a point a few miles above New Ulm to the headquarters.

At the 1907 session of the Minnesota Legislature preliminary steps were taken to erect a monument to mark the treaty site. A bill introduced by Senator Charles A. Johnson, of Nicollet County, appropriated $300 for the purchase of the treaty spot, and it also provided for the appointment of General L. H. Hubbard of St. Paul, General James H. Baker of Mankato, and Mr. Azro A. Stone of St. Peter, as members of a commission to locate the site.

This purchase was made by the commission, but nothing further was done in the way of erecting a marker until the spring of 1914, when the members of Richard Somers Chapter, D. A. R., of St. Peter, conceived the idea of raising the boulder on which the gold and trinkets were heaped at the time of the signing, and marking it with a brass tablet.

Members of Captain Richard Somers chapter successfully carried out the plan, and at this time the Legislature is being asked for a nominal appropriation to improve and maintain the grounds. This pamphlet is issued by Captain Richard Somers chapter for the information of the members of the Minnesota Legislature, as well as with the idea that the papers here reproduced have historical value.

How Traverse des Sioux Treaty Was Negotiated.

This Narrative of the Important Treaty of Traverse des Sioux was Written by William G. LeDuc, a Correspondent of the New York Herald and the Minnesota Pioneer.

On the 27th of June Commissioner Lea arrived at St. Paul on the steamboat Excelsior, and on the evening of the 28th proceeded to Mendota and Fort Snelling to take on supplies and receive a company of the U. S. dragoons. Owing to the brief notice given them, the dragoons were not quite ready. The captain of the Excelsior announced that time and tide and steamboats waited for no man, and accordingly unmoored his boat and headed her up the Minnesota without the escort. Happily the commissioner, owing to the quiet and orderly conduct of the Indians, felt no inconvenience at their absence. The waters of the Minnesota were unusually high, and without meeting with any obstruction the Excelsior tied up for the night about 15 miles below her destination, arriving at Traverse des Sioux a few hours after sunrise June 30, 1851.

The Excelsior left this morning much lighter than she was last night. Here we are ashore—our cattle, baggage and provisions, tents, arms and ammunition. Like a boat load of immigrants, we look for places to pitch our tents. We find a suitable spot and drive our tent stakes, and hurry up seven tents, making in addition to thirty or forty skin lodges of the Sioux scattered along the slope in rear of the river and mission houses quite an unique village. Near us is a warehouse and another old log building, which we took possession of for culinary and eating purposes. A cooking stove and a rude table were put into service, and late in the afternoon we ate our dinner, feeding upon steak of a beef just killed, and upon pilot bread and other luxuries of the season. After supper the Indian girls and women divided into two parties to play a game of foot ball, of which we were all spectators. This game, which has often been described, is very exciting, especially when it is made interesting by the collection of a few dollars from the spectators to be divided among the winners. This game is just like the game of foot ball, except the ball is a small one, and in-

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stead of being kicked is caught with a bat, which has at the end a little net-work pocket in which the ball is caught and dexteriously scooped up from the ground at full speed, it being the object of each party to drive it through the bounds of the opposite party. The way the women clatter along the prairie is curious to see. At night we retired to our virtuous couches in the tent, and, closing ourselves in beneath our mosquito bars from the world of mosquitos without, sought quiet slumber and found it. This ends the first day.

Tuesday morning, July 1st.—It rains and no news of the upper bands of Indians being on their way here to the treaty. Rather a melancholy day this. We dig trenches around our tents to drain the falling water from them. At evening the rain is suspended. The Indians make a drum by stretching a green hide over a powder cask, and commence singing and pounding on the same, and during the evening we are alternately entertained with songs in Dacotah, in French and in English. Early this morning we heard an awful groaning at one of the wigwams and the beating of a drum, and learned the medicine man was there practicing his charms over a sick Indian. Behold that old Indian woman leaning upon a staff, shrivelled and bent, palsied with age, but her hair fine and a faded black, like that of a papoose. The weather continues wet and cool. This is the first day of July and Indians are now planting corn, whereas last year we know from actual observation that corn here was shoulder high and beginning to show the spidle on the 13th and 14th of July.

Wednesday morning, July 2nd.—We are still anxiously waiting the arrival of the upper bands of Indians. A game of ball comes on, after much preparation, between Shakopee's band and the Sissetons, that are the Traverse des Sioux Indians here. After the game of ball we take a stroll down to the mission houses on the shores of the river. Mr. Hopkins and family occupy one of the mission houses and Mr. Huggins the other. These good people are doing all they can for the improvement and civilization of the Indians, but it is evident that they are able to effect very little in that way. It is quite as easy for a white man to lapse into barbarism as a red man to climb up to civilization. At one of the tepees I saw a Frenchman with an Indian wife and half-breed children, looking on with Indian stocism and placidity while the Indian wife and mother was frying the entrals of a beef. In the game of ball no one was more active than this Frenchman. In fact he enjoys the excite-

ment of a scalp dance quite as much as any of the Indians. In our company are a gentleman and a lady from Indiana, and the lady is certainly the most restless, enthusiastic ad- ed that the remotest band of Indians will not arrive before mirer of frontier life that ever was seen. The contrast between the Indian woman and her makes her seem more civilized.

Here we may well name some of the gentlemen that came on the boat with us to be at the treaty. First the commissioners, Col. Luke Lea and Governor Alexander Remsey, Hugh Tyler, Dr. F. Foster, A. S. H. White, Wallace B. White, Col. Henderson and Mr. Meyers, besides several gentlemen who are friends of the Indians and in one way or another take an interest in the treaty. At about sunset a band of Upper Sioux came in across the prairie, with their carts and ponies, and erected their tepees.

Thursday, July 3rd.—The sun was up this morning, shining like a painted warrior upon the sloping plain, glistening with dew, along which are scattered tents and wigwams. Here in one of the Indian tepees, is a very beautiful girl, a daughter of an officer of the United States army. The father, I think, died in Florida. She has acquired an English education at the mission school here. She writes a beautiful hand, but is too bashful to converse much with those who come to visit her. She is dressed like the civilized woman, and with much taste, and as she sits sewing in the lodge is really an object of enthusiastic admiration, mingled with pity. May it never be the fortune of this artless girl to minister to the lust of some heartless wretch, as is so often the case, and be cast aside like a worthless flower of the wild prairie.

This evening Col. H. L. Dousenna of Prairie du Chien, arrived from St. Paul, being but two days on his way up, and I send this letter back by the voyagers, who return tomorrow. The town of Traverse des Sioux is growing rapidly, too fast for the surrounding country to sustain it filling up with Indians, of course, and they bring nothing to eat.

Traverse des Sioux, July 3rd, 1851.—Red Eye and his party want to charge for steamboats landing at the levee, and keel boats and even canoes, believing that this is the way that river towns below on the Mississippi are built up.

It is generally believed that the treaty will commence day after tomorrow and will be continued about two days or probably three. Tomorrow, the Fourth, we are going to have a grand celebration. The program of exercises

and bill of fare will be as follows: Prayer by the Rev. Mr. Hopkins of the Mission; music by Shakopee's band; Declaration of Independence, the reader not selected yet.

Procession will be formed at noon, in front of the commissioner's tent, and march to the Mission houses and back, where an oration is expected by Dr. Thos. Foster, after which dinner will be served up in the reception booth, erected for the feeding. The dinner will be soup, dog or buffalo; fish, pickerel and cat; boiled ham; beef; venison; duck; elk; swan; wild potatoes; wild beans; sweet and wild peas. His Excellency, the Governor, will act as president of the day. To appease the jealousy of these red republicans if was found necessary to make many or none of them vice presidents, so eighteen, all native American Indians, were appointed.

Friday, July 4th.—Instead of the joyous festivities we had this day anticipated, the sudden death by drowning in bathing this morning in the river near his home the Rev. Mr. Hopkins of the mission here. He was drowned this morning before breakfast while in bathing, casting over our whole encampment a shadow of gloom. A multitude of men, white and Indians, ran to the river to search the water for his body. His clothes were found upon the bank of the river. A little Indian girl said she saw him wading, breast deep, toward shore, and that, looking again after filling her pail with water, she saw only his hands above the water. As he could not swim he was doubtless drowned by wading into a deep hole. Search has been made all day for his body with nets and hooks, and Indians diving, as yet in vain. Mr. Hopkins was a good man, and left a wife and four chldreni, one a baby. This morning, Hon. Martin McLeod arrived from Lac qui Parle, being two days in advance of the upper bands of Indians, who are marching down to the treaty 1500 strong. This day, also, arrived Jos. R. Brown, from St. Paul, bringing St. Paul and New York papers. The Sioux who are here are no doubt more or less disappointed at the delay of the treaty, and the interruption of their business and vocations. For the loss of their time we have little to offer but beef, but so patient and forbearing are these remarkable people, that we hear of no complaints from them. What argument, what logic, what conviction there is in a beef steak, attacking the stomach of the Sioux, pitching into them with a drove of cattle to their lands; so here every crack of a rifle that brings down a bullock for an Indian feast there is sacrificed at least a township of their land.

Saturday, July 5th.—Yesterday another company of Indians numbering about two hundred men and women and children arrived with Joseph LaFrombois, being of the Sisseton band. These are better looking, cleaner and better dressed than the lower bands. The Traverse, being the same spot described in Long's narrative as "The Crescent," now presents a lively appearance, with white tents and lodges scattered everywhere along the ridges of prairie, which, like increasing waves, rise one behind the other and command from every part of each a view of the river, sweeping in a grand graceful curve around the base of the cressent. The several bands having separate encampments and the several families of each lodge that are nearly related to each other, have their skin tepees or lodge in close proximaty to each other. More and more Indians are still coming scattering along, their baggage drawn in carts, drawn by ponies, a pony being harnessed between two poles, serving as thills, upon which they pile their baggage. The Indians that arrived yesterday are buffalo hunters and brought down with them a multitude of ponies, which are tied upon the prairies around the tent with long straps of leather, so that each horse is free to go the length of his rope, feeding within a circle. The tents are hurried, and hundreds of these Indians are at home, cooking, eating and their dogs faring with them, where an hour before there was but naked prairie. To add to the vivacity of this scene there is a herd of beef cattle feeding in view, and now, at 10 o'clock in the morning, the Indian men, and women and children are out around their tents, and all have received their rations, numbering today one thousand. Look over the brow of the second prairie ridge, there comes a company of the Missetons, (being the buffalo hunters that arrived yesterday.) They are mounted on their horses, advancing with the noise of the two drums, singing the wildest war songs, marching in a line; now they proceed to the tepee of the commissioner to present themselves and their arrival, and their miserable, starving condition. After due ceremony of introduction they dance a flying dance, receive presents of blankets, tobacco, etc., and retire. Afternoon brought on an exciting game of ball, and the day and the week closed without any accident. Tomorrow will be Sunday.

Sunday, July 6th.—The little Sunday we brought into the Indian country is now a week old. As for morals, they are generally left behind in going among savages—a needless precaution here, as the natives manifest not the least desire to rob any of their virtue. All this great multitude

of Indians seem to wish is meat, for their varacious mouths. To drop from Cooper's exalted Indian fiction into a wretched, real wigwam, is the deepest fall since Adam. There could not be a more certain, infallible specific to cure the reading world, now and forever, of Indian romance than attending an Indian treaty. I do not refer to the morals of the Indians, for they invariably behave well. Not a single instance of violence or theiving has occurred since I have been among the thousands of Indians that have now been several days assembled here. In the afternoon another great game of ball, in which 250 Indians took part. The stake was made up by carrying around a pole from lodge to lodge, on which betters tied belts, and moccasins, wampum, or whatever they were willing to hazard. The Medawakantons and Wakpakootas played against the Crows and Sissetons. The game opened about the middle of the afternoon, but a heavy rain interrupted them; but will be resumed the first fair weather. In a day or two there is to be a wedding. A half-breed girl, a Miss McClure, who was reared with the missionaries and is really a beautiful girl, is to be married to Mr. Joseph Faribault. He is also a half-breed, and a fine looking man. Particulars of the wedding hereafter. We are now awaiting the return of the express sent to Mendota and St. Paul last Friday. It is now believthe tenth.

Monday, July 7th.—This is a rainy morning, in fact the rain comes pouring down. Dr. Foster says it is clearing up. We lie about our tents prostrated by a tornado. Lightning blazes through the double tent cloths and our ears next catch the heavy clapp of thunder, close after. Dinner again. It is on the very top of breakfast, but living in the daily routine of events must be attended to. Suddenly the news arrives that the body of the lamented Mr. Hopkins was found, caught in a drag net that was stretched across the mouth of a slough in which he was drowned, and instantly most of our company and hundreds of Indians are running from all directions to the spot. The body was covered with mud, and being washed, was taken to his home amid much silent grief. A very aged Indian woman indulged in pitous lamentations, which affected every listener, saying: "He was my son; he was very kind to me; he provided me with food when I was hungry and needy." This afternoon we are engaged in the mournful duty of burying this good man, who has spent here, buried in the seclusion of savage life, the flower of his days, in a work of benevo-

lence as disinterested as that which made Howard immortal.

Tuesday, July 8th.—There is a little insect which we call the buffalo gnat that carries on against us a perpetual warfare of annoyance until sunset, when a campaign is opened up by myriads of mosquitoes. I look around the camp and see our people beclouded in mosquito smudges at sunset. In the night there came up one of those terrific thunder storms; the wind flapping and swaying the tents over like sail-boats in a tempest, the rain streaming down, the lightning blazing with glare enough to burst the eyeballs, red-hot bolts seeming to run everywhere, and the terrible thunder bolts pulsating upon the ground with the jarring force of an earthquake. The water poured in sheets through the tents and every human being in them was up, bracing and staying the tent poles. Such was the storm for two hours, a storm such as Hennepin described as occurring once at Mendota, and which I never shall again think he exaggerated the description of. We already enjoy the fiction of Cooper's aspiration: "Oh, for a lodge in some vast wilderness." We have news that Mr. Kittson is expected in a day or two, with a van of Red River traders on their way down the Minnesota. They are coming down the valley of the Minnesota. Our keel boat, by which we expected to go down to St. Paul after the treaty, was driven from its moorings by the storm, across the river, and the water is rapidly rising. By 9 o'clock in the morning the clouds scattered, and the wind blew fresh from the west, making our flag stream out gaily again, and everywhere for miles along the slanting hillsides the natives and the Saxon representatives at their tents are busy spreading out their bedding and their clothes, which were drenched by the storm last night, to dry in the sunshine and breeze. Meanwhile the warriors lie down in the sunshine to smoke their pipes or engage in whittling a ball stick for a game of ball in the afternoon, and the women are putting things to rights. Red Iron has also established a clinic and hospital, where constant experiments are made in the healing art, without the use of calomel. The red man's thoughts of disease is that all sickness is caused by devils getting into the patient. To annoy or drive out the devils, or to appease or coax him out, is therefore all that is necessary. To appear to effect a cure the doctor shakes a box of dried peas, day and night, over the head of the patient, to drive out the devil, constantly exclaiming: "Har! Har! Har!" There is another school of physicians loudly opposed to the

practice as a remedy for casting out the devil, and who resort at once to shooting, by discharging blank cartridges from a gun at the patient, and it is but justice to say that nearly every patient who is shot either dies after it or recovers. A daguerreotypist here might have made a fortune. So many Indians will probably never again assemble this side of judgment. Among other Indians here is that infernal wretch, Omakta, the Sioux, who wantonly murdered Mr. Lester of Prairie du Chien a few years ago. The sheriff of Crawford county, Wisconsin. He has murdered several other whites and should have been hung. He was employed by the commissioners before he was known here to carry a letter to Lac qui Parle for ten dollars. No news from St. Paul.

Wednesday, July 9th.—News came into camp this morning that about the 20th all the upper Sissetons and Cut Heads, residing in the buffalo range of the northwest, would be here, numbering about 400 people. This is deemed rather alarming news, both on account of the long time to elapse before the treaty, and because it forbodes the rapid destruction of all the supplies of provisions at Traverse des Sioux. It is impossible to make the treaty until all the various bands are represented here, and those who represent that this important treaty are in the hands or in the control of any set of traders are either very silly, or very ignorant, or very wicked. It is a question in the minds of the commissioners whether they ought to wait for the arrival of all those distant bands of Indians before proceeding to treat with the lower bands at Six's next Monday to treat. There is one consideration that seems to deter our young men of the camp, more than anything else from marrying the Sioux maidens is the lack of blankets and horses to buy them with. Old Six, Shakopee, the chief of the lower bands, took a cup the other day in which he smelled whiskey. A small quantity someone had brought for medical purposes.) He took up the cup to drink it, but was forbidden. He then took our folks aside, one by one, begged and implored that they would give him a good swig of whiskey; that he actually needed it. Although a temperance man, his health now required a dram. Of course he took nothing, but that same evening afterwards he delivered a powerful temperance lecture to his band, denouncing whiskey as fiercely as Father Mathews could. Quite a disturbance upon the ball ground occurred; the game between the different bands had waxed so hot and the contest so exciting that Little Crow's band would not participate in the play, fearing that

there would be a fuss. A fight for the ball occurred, which ended in a resort to firearms. The two bands separated for a fight, which threatened to become general. Mr. Wm. H. Ford had the courage to take the first gun that was brought out away from the first combatant and quell the excitement. About noon up came another black cloud, threatening a thunder storm; however, ending only in blowing, so that all our fastening of tent cords and hurrying everything into camp was useless labor.

Thursday, July 10th.—This morning Messrs. Sibley and J. R. Brown started off in canoes for Mendota and St. Paul, and Mr. Martin MeLeod left for Lac qui Parle to meet and hurry down the Indians from the buffalo plains. We find at breakfast twenty or thirty constituting our first table, and as soon as the first at table leave it half a dozen Sioux, (towit the chief, Six, and sometimes with him old Eagle Head), crowd in uninvited and take the places of those who have left the table. This morning Six dressed himself up with ceremonial dignity, and said to the interpreter; in the presence of many surrounding Indians: "Tell Gov. Ramsey, the commissioners, that Six will be unable to give them the honor of breakfasting with them today that he has accepted an invitation to breakfast out at the lodge of his friends." The message was delivered at the breakfast table and everybody laughed.

Friday, July 11th.—This was an eventful day in camp. More news arrived of the approach of large numbers of the remote bands. It is no small matter to assemble the entire people of a vast extent of country which is inhabited by scattered bands, destitute of food, without roads to travel. Meanwhile, our able commissioners are losing no opportunity of conciliating the bands that are present, informing themselves of their condition and expectations. About noon the marriage of David Faribault with Nancy Winona McClure took place in the tent of the commissioners, in the presence of all the party of the camp and of several friends of the parties to be married. The bridegroom is a large, handsome man about 30 years old, and the bride is a young girl of 14, large of her age. Educated in the seclusion of the mission house and almost wholly unacquainted with the society of the whites, she came into the tent trembling like a young fawn, and blushing. The marriage ceremony, in the Episcopal form, was performed by Alex Bailey, Esq., a justice of the peace in and for this county, after which the bridegroom produced an abundance of lemonade. After the wedding we all went and dined together, and after

the feast speeches and toasts appropriate to the occasion followed freely. Among the toasts given was one by Joseph LaFramboise, one of the oldest and most intelligent of the pioneers of the valley of the St. Peter, and by Col. Lea, the able and sagacious head of the Indian department of our government. We thank him for the special favor he has shown us in comig so far to see us; and Indian and white man alike trust that he and Gov. Ramsey will treat us to a good treaty. Colonel Lea responded in a speech, as follows:

"Gentlemen: I appear here under somewhat extraordinary circumstances. Placed at the head of that department which has under its care the red children of our Great Father, it is a departure from the ordinary course of things that I have been dispatched here to join his trusted friend, Governor Ramsey, in effecting a treaty with the Dakotah nations. Persons disconnected with the executive branch of the government at Washington have generally been selected for this business; and the President could just as well have placed the conduct of the entire negotiation in the hands of his trusted friend, Governor Ramsey, who has his confidence, as I see he has that of the whites and Indians of Minnesota.

"But, gentlemen, there was a reason for my coming which I think it well to mention to you who live and whose interests are among the Dahcotah, or who are connected with them by the ties of blood—understand what I say, you can tell it to them again in their own language. The Dahcotas are not unknown to their Great Father. He has often heard of them. He knows them to be a great nation; and he finds it written in our records what should be their great boast, that they have always been the friends of the white man. Though so far off, their Great Father thinks of them kindly and affectionately; and he wants them to do what is best for themselves. When their Great Father learned, therefore, that the Dahcotas desired to sell their lands—that the game had nearly disappeared from it, and that hunger and starvation, like wolves, were often in their lodges—he concluded to show them and their nation particular respect, by sending to treat with them one of his principal officers, who, being near him, knows his mind. This is the reason I have come over 2,000 miles to meet here in council and help to treat with them for their land. They have a good deal of it, and they can spare the most of it, and their Great Father is willing to pay them a fair price for it, to enable the Dahcotas to live happier and in greater plenty than has often heretofore been the case. He has no wish, I have no wish, and I am sure my friend, Gov. Ramsey, has no wish, to take advantage of them in any way—or any of the provisions of the proposed treaty do aught but what is fair and just both to the Indians and their friends—red men and white men.

"This is what the Great Father of both white men and Indians has sent me for; and he would be displeased and deprive us of our high office if we were to act otherwise. I trust we will have no difficulty in making the treaty when we once get into council, though I regret the delay which the weather and other causes have already subjected us to; and I have no doubt, from the disposition I see evinced all around, that it will be in fact a 'good' treaty, which, while it will help the condition of the red man to a degree gratifying to the philan-

thropist and Christian, will likewise open up a magnificent country to the improvements and refinements of civilized life, dotting the banks of this beautiful river before us with thriving towns and bustling cities, these broad and fertile plains with cultivated fields, glowing firesides, and happy homes. These are the grand objects of my mission among you, and I therefore give you long life, prosperity and happiness to the Dahcota nation."

This address was received with marked satisfaction by those present, and being interpreted by Mr. LaFrambois and Mr. Forbes to the Indians, who were crowded around on all sides, was received by them with expressions of assent and approbation.

In the course of the afternoon Hon. William H. Forbes gave as a sentiment: "Governor Ramsey, ex-officio Superintendent of Indian affairs—a public officer who has, as he deserves to have, the confidence of the entire Indians under his charge.

To which Governor Ramsey replied briefly:

"I thank the gentleman for the sentiment, and the company for the cheerfulness with which it has been received. I appreciate it the more highly from Mr. Forbes, who is allied to the Dahcota nations, speaks their language and has an opportunity of knowing their sentiment. I can truly say that it has been my constant endeavor since I came to this territory to do my duty to the government and to the people without regard to party; and to the Indians, no matter at what sacrifict, and though public officers cannot expect to be at all times properly appreciated, nor their acts receive at once the approbation of every one; yet I am proud to know from repeated evidence of the facts, that my conduct has given satisfaction to the Indians among us and to their most intelligent white friends. In conclusion allow me to give 'Millard Fillmore, a national President, a man worthy of his high trust.' "

The company present here includes Indians from all the way down the river, from Pembina, and from the wilds of the upper Missouri river. After dinner there was a virgin feast of the young Dahcota girls nineteen in number, and fifteen young men. Before sitting down to the feast, consisting of tea and fried cakes, each of the party advanced and touched a red stone placed in their midst, this being a test of their virginity. The bands of Sissetons from Lake Rushing have a little starved half-breed boy, an orphan. Col. Lea, learning his history, that he was a little outcast, clothed him and named him Luke Lea. Gov. Ramsey and Tyler, at evening, took a ride on horseback ten miles back of Traverse to the timber. They report it to be a most delightful region, equal to any of the lands they have seen.

Saturday, July 12th.—This seems to be the region of thunderstorms, the pivot of tempests, the shifting place of the winds. Clouds fly around and over it, driven by every

change of atmospheric current intermingling sunshine and shower in the same hour, and mixing up the elements of weather rather finer than we like to have them sliced. The Indians, who dislike rain and fear thunder, have taken the subject of weather into careful consideration, being determined to have a different state of things. This morning one of the chiefs. Walking Thunder, made a speech to this effect:

"This high water is unusual. The Great Spirit does not smile. He growls at us. Something does not suit him. Our corn fields: where are they? Our young men cannot hunt. The powder in our rifles is wet; it will not burn. We kill no game; nothing. Our Great Father gives us little beef and a little corn since we came to the treaty. But we are poor, very poor. Our ribs may be counted like the poles of a lodge frame, through the skin. Corn will not grow without sunshine, and if we have nothing to eat we must starve. Our horses are thin; our dogs are lean. Very lean. We are glad our father came up here with a little corn, and a little beef, and it may be a few slices of pork for us to eat. We were very hungry, and are yet. The red man is always hungry. The white young man is fat. They look sleek and greasy. The reason is that the Great Spirit gives them more food. He don't like so much rain. Our tents are soaked with water. It may be the steam boats drove the water up the river when they came. They brought up a little corn, and beef, and bacon. They are welcome. But there is too much thunder, and rain and lightning. We want more beef and less thunder. It was whispered to me in a dream that we ought to have a round dance this afternoon. Ho! Ho! Ho! It might save us much lightning and thunder and rain. If our Great Father wants to buy our land we will talk to him about it at the proper time. Our Great Father has several cattle left yet. There is no hurry. Beef is good for the red man. Cookoosha, (pork) not very. Why do they not eat it instead of beef themselves, if it is so good? Probably because, like whiskey, beef is not wholesome for us. Ho! Ho! We want more beef, and less thunder and lightning and rain. We will attend the round dance this afternoon and try to allay the storm and appease the Evil Spirit. The wings of the Thunder Bird must be broken."

Accordingly in the afternoon the round dance was made ready. The spot selected was nearly half a mile back of the river upon the plain between the first and second benches. The commissioner and our whole camp was present, and a thousand Indians or more of the several bands. The theatre of this dance was a circular enclosure made of the limbs of the aspen stuck in the ground, interwoven with four arched doorways, one toward each point of the compass, making an area about the size of a large circus. A pole was planted in the middle of the area, with an image cut out of the bark, designed to represent the thunder bird hanging suspended by a string from the top. At each of the four arched gateways stood another pole and image of

the same description, but smaller than the one in the center. Near the foot of the central pole was a little arbor of aspen bushes, in which sat an ugly-looking Indian, with his face blackened and a wig of green grass on his head, who acted as sorcerer proficient, and beat the drum, and played on the Indian flute, and sung by turns, to regulate the various evolutions of the dance. Before this arbor, at the foot of the central pole, were various mystical emblems—the image of a running buffalo, cut out of bark, with legs stuck in the ground; also a pipe and a red stone shaped something like a head, with some colored moss, or other material, to represent hair. This red stone is said to represent the evil spirit to be appeased. At a signal given by the socerer, the young men sprang in through the gateways and commenced a circular dance around the sorcerer, who continued to sing and beat his drum. The dancing is the same double sop which is seen in their scrap dances. After fifteen or twenty minutes of violent exercise, the dancers ran out of the ring, returning after a short respite. In the third set a few horsemen, in very gay, fantastic costumes, accompanied the procession of dancers within the area, by riding around the outside of the inclosure. In the fourth and last set a multitude of boys and girls joined the band of dancers in the area, and many more horsemen joined the cavalcade that rode swiftly and more swiftly around the area, some dressed in blue-embroidered blankets, others in white, and every horseman, as he skillfully and swiftly rode, a subject for the painter, the music quickening and the excited performers flying like a whirlpool of fantastic men and horses—an exhibition so rare and strange that in New York a Welchman would make a fortunt out of it in a month as an equestrian show. Suddenly at the end of the fourth act several rifles were discharged at the poles from which the thunder birds were suspended, cutting them all down instantly; where the curtain fell and all dispersed. So ended the round dance—the most imposing exhibition probably ever seen among the Sioux.

Soon after the head men and chiefs of a large band of Indians just arrived from Lake Traverse with Mr. Riggs called upon commissioners, and were presented with beef. They said they were very hungry and they looked as though they were.

Shakopee (Six) is to leave tomorrow with his band. They are not wanted here, but at their own village, where they will meet the lower bands to treat. They came up because they were hungry—followed the cattle up. Sha-

kopee's men are now leading their horses into the river, and swimming them across to the other side, each horse swimming by the side of a canoe. They have to land far below.

Sunday, July 13th.—It would gratify the future historian who should write the annals of Minnesota, when our mission of pioneering shall long have ended, could he behold Traverse des Sioux as we now see it, a feeble outpost far in the savage wilderness, occupied by the missionary families and a trader or two, but with a temporary population of about thirty persons, here with purposes connected with the treatry, on their way to attend public worship at the little mission school house, which the writer and Mr. White were allowed to use for a bed room during the treaty, the rear of it being used for the mission store room. Religious exercises in the morning, in English, by Rev. Thos. Williamson, of the Little Crow mission, and afternoon in Dacotah by Rev. Riggs, of Lac qui Parle mission, were attended by the commissioners and nearly all of our camp. Dr. Williamson gave us a very interesting biography of the lamented Mr. Hopkins. In the afternoon several Indians were present to hear preaching, singing and prayer in their own language. The missionary at Lac qui Parle has had a decidedly favorable influence on the habits and conduct of that land. In returning to our camp we saw upon the ridge back of our tent, the sky for a background, a far-extending multitude of Indians witnessing a dramatic exhibition of Indian warfare. The warrior was stealing along with his rifle in ambush, and creeping stealthily up to his unsuspecting enemy's lodges; firing; charging; carrying off the wounded; taking scalps—representing the whole Indian warfare. It will be two weeks tomorrow since we reached here. Our sufferings hav not been light. The hardships upon Colonel Lea must be severe. Indeed nothing but the vital sense of the importance of the treaty could content us to endure all these things with patience.

Monday, July 14th.—Fourteen days since we landed here: all this waiting for the arrival of the Indians to treat, although in truth we have been treating ever since we have been here, while the Sioux bands that are here have never talked treaty to us once. They are very docile under the new dispensation of beef. Uncle Sam baits the Sioux with beef, and the way they take the bait is amazing. Several men in our camp started off across the river to find Cedar Lake, a handsome lake in the midst of a dark forest, about five miles, or it may be eight, or perhaps leagues, from the

MARKS SITE OF TRAVERSE DES SIOUX TREATY.

This memorial is presented by Captain Richard Somers Chapter, Daughters of the American Revolution, of Saint Peter, Minnesota.

Among the chief objects of this Society is the protection and marking of historic spots, where have occurred events of great and far-reaching importance to the State.

Traverse. They returned without finding it, but report they found a large, thrifty black walnut grove.

The Lac qui Parle Indians have brought down with them an animal known as the white wolf. When full grown they often attack and kill colts belonging to the Indians.

Tomorrow morning two boat loads of corn will be sent to meet the remote bands on their way down; who are represented to be, as usual, in a starving condition.

Tuesday, July 15th.—I hope the people down the river will entertain the opinion that we are enjoying a life of extreme luxury and enjoyment, for it would be truly annoying to combat buffalo gnats and mosquitoes for a month, sleeping out of doors here among the savage, and feeding upon tough beef and pilot bread, without the poor satisfaction of being envied. A Sisseton Indian has arrived who says that, five days ago, a party of six Sioux Indians, including two of his own children, were attacked 40 miles above Lac qui Parle by 20 Chippewas, who killed and scalped all but one of their number, a boy who escaped by running. The boy ran 30 miles without stopping, when he met friends, and two men went back with the boy to the place of the slaughter, where they found the mangled and beheaded. They laid the remains in a pile and covered them with blankets, where they remained till the rest of the band came down on their way to the treaty, found and buried them.

Wednesday, July 16th.—With a slight difference of dialect the Sioux all speak the same language. Their habits, customs and superstitions are the same. This wide-extended people, with whom is about to be negotiated here a treaty of vast importance, number about 25,000. They are divided into bands. Several divisions of these are clustered, but are independent of each other.

The first division I will mention are the Medawahanton, or Spirit Lake Sioux, in the southeast. This division comprises seven bands, or villages—about 2,200. They are the only Sioux now that receive annuities, as they sold their lands east of the Mississippi. They were to receive $10,000 and $5,000 more to be paid on the order of the President of the United States, who has never yet directed the payment. Also, for a period of 20 years after the date of the treaty, they were to receive $20,000 in goods annually, and $5,000 more in provisions. The bands constituting this division are: First, the Walisha band, who is chief of this division of about 300; Red Wing band, Chief Waukootah, population 300; Kaposia band, just below St. Paul, Little

Crow's village, population about 400; Lake Calhoun band, Cloud Man, population 300; Black Dog band, Chief Gray Iron, 5 miles up the Minnesota river; and Good Boy's band. The next division are the Wahpaytoans: Lac qui Parle band; Big Stone Lake band, no chief. The next division are the Sissetons, composed of three bands, no head chief acknowledged among them.

Thursday, July 17th.—Last evening there was another grand exhibition of Sioux chivalry on horseback, who made a sham descent upon the various encampments of the separate bands. These Dahcotah dragoons, who are terrible, at least in appearance, can sweep down over the ridge with a noise like a mob of whirlwinds; their horses cantering about like a flock of sheep, every rider drumming the sides of his horse every jump, as if he was working a velocipede. For the benefits of those who may think we are rioting upon luxuries purchased with government money, I will publish our bill of fare at the table of the commissioners. It is invariably the same, and consists of beef for meat, and the water it is boiled in, for soup. As for bread, we have pilot bread harder than the horns of thunder. On Friday next it is thought the treaty will be opened, Mr. McLeod having returned from Lac qui Parle with information that all the chiefs and principal men of the remote bands will be here Thursday evening. The river is now rapidly falling, altho we have had another drenching rainstorm.

Limping Devil, head chief of the Two Woods band of the Sissetons, has arrived. The first thing he did after arrival was to ask for beef.

Friday, July 18th.—The Council. The last of the bands of Upper Sioux that expected to take part in the treaty have arrived. This morning proclamation was immediately made, and in accordance therewith the chiefs and head men of the different bands of Dahcotas met in grand council with the commissioners of the United States. The pipe of peace having been passed around, the council was opened by Governor Ramsey in the following address:

"You chiefs, warriors and head men of the See-see-toans, and you chiefs, wariors and head men of the Wah-pay-toans: We are glad to meet you here today. We have been waiting a long time for you. We are her as the representatives of your Great Father, and for him and for ourselves, we are pleased to have the opportunity of conversing with you, his red children. Your Great Father that sent us here has often heard of the distressed condition of yourselves, your wives, and your children, and, having a warm heart for you all, is anxious that something should be done to mend your condition. For this purpose he has sent us here to confer with you, to see if

something cannot be done for your improvement and real welfare. He has learned that you have broad lands up here, nothwithstanding that you and your children sometimes starve in summer and freeze in winter. He has been informed that there is little or no game on these lands, and for all purposes for you as Indians they are of no use or benefit; while he has many white children to improve them. Thus, while he has not as much land as his white children can use, he has plenty of money and goods; you, his red children, have much more land than you need. He thinks that an exchange could be made between you to your mutual advantage. To show you how important he considers this matter, he has sent your Father at Washington, who stands near him, and sees him daily, and to whose charge he has committed all the Indians, to confer with you and see if a proper exchange cannot be effected. As he comes so far by the direction of your Great Father, whose mind he knows, he will talk to you. I hope you will listen, and regard what he says. From my knowledge of him I can assure you that he. as well as your Great Father, has nothing more at heart than the prosperity and welfare of the red men equally with the white. He will explain to you the wisdom of your Great Father."

Commissioner Lea now addressed the council as follows:

"Chiefs, head men and warriors: I have come, as my brother has informed you, a long distance to meet you in council. Your Great Father, the President of the United States, has requested me to visit you. I should seriously offend him if I spoke with a double tongue. He expects and requires me to speak nothing but the truth. He thinks he has it in his power, through my brother, Governor Ramsey, who has just addressed you, and myself, to make certain ararngements with you, that will be beneficial to both you and the white people. I trust you will receive what he has to say on this occasion as spoken in sincerity and truth.

"Your Great Father has appointed me especially to look to the interest of his red children. He has other and many chiefs to look after the interests of his white children; but it is my busines to attend solely to the care of his red children. You may therefore rely that on this occasion I will not ask of you anything which your Great Father and I do not look upon as for your benefit. You all, no doubt, understand the object of our meeting together. The country you possess here is comparatively of little value to you; and your Great Father wishes to purchase it of you. But he would not want to if he thought it was not to your interest to sell. He thinks it would be to your advantage to sell all as far west as Lake Traverse, running up to the Red River of the North, and down to the western border of Iowa—all that you own east of that to the Mississippi river.

"But what he proposes to buy so much of your country, it is no part of his purpose to deprive you of a home. Your Great Father would not consent to any arrangements which would deprive you of a comfortable home for you and your families. He expects to give full compensation for all the lands he purchases from you. If you are willing to agree to the terms that we are instructed to propose to you, we have no doubt it will be better for you and your posterity.

"Should you agree to sell this country, a portion of it will be set apart for the future permanent, and common home of you all. There is a great deal more of it than you want, or con use. It is

better for you to be settled in a small portion of it, where you can have your houses, your farms, and all your interests collected together, than to be scattered over so large a region, poor and often suffering from want of the necessaries of life. We think, from all the information we have been able to obtain that if you had a country provided for you high up on the Minnesota river, where the the farms and improvements I have mentioned could be made, you would be less exposed to the bad influences of bad white men than you would be if you should remain where you are, and an agent would be sent to reside with you, to look after your affairs and interests.

"But your Great Father is not only disposed to secure you a home sufficiently large and good, but is willing to give you much in addition; enough, he thinks, to make you comfortable in future.

"There are many other tribes of red men, who, like yourselves, once owned a large country. It was little use to them and they were poor; so they have sold out to their Great Father, receiving therefor provisions and money, and many other substantial benefits. Those tribes are now happier and more comfortable, every year growing better and richer. We hear of no starving among them. They always have plenty to eat, and enough to clothe them. Your Great Father wants to put an end, in like manner, to the suffering and poverty which has existed among you. If you will agree to be governed by his advice, no doubt the same happy arrangements may be made for your benefit.

"In connection with the home which will be set apart for you, as I before mentioned, your Great Father intends to place farmers among you when you are settled there to teach and help you cultivate the soil, so that you will not have to depend upon hunting, as game is becoming more scarce and unreliable, for support and subsistence. He expects, likewise, that in a few years, you will all have comfortable houses to live in; that your children will be taught to read and write, as those of the white people are; that you will not only have corn in plenty, raised by yourselves, but cattle, horses and other animals; that you will have both provisions and clothing sufficient to keep you from starving and freezing. If you agree to go to this home, which is to be provided for you, to many of you this removal will be expensive. Your Great Father has thought of this and will give you enough money to bear your expenses thither; to supply you with provisions for a year afterwards, and to settle and arrange your affairs before you start. Your Great Father will not only pay you a fair price for your land, but will take care to have farms opened up, schools established, blacksmith shops erected and carried on for your benefit; and he will also have medicines and physicians present, so that you may be carefully cared for when you are sick. You will not only be taught how to raise corn and potatoes, but we will have mills erected to grind into flour the grain that you may raise. In a word, if you should be willing to sell your lands, your Great Father, in addition to the tract of country set apart for your common home, and in addition to a sum sufficient to settle your affairs preparatory to your removal to your new country, to pay your expenses in going thither, and to subsist you for one year afterwards, will pay you from $25,000 to $30,000 a year for many years, and will besides, provide funds for farming, education and many other matters condusive to your happiness.

"We have now made known more particularly than you have

previously been advised of, what we have been instructed by our Great Father to propose to you. We have, perhaps, said enough today for you to think of until tomorrow; and let me repeat, and I wish you to consider, that it has been said to you for your welfare. You can meet us tomorrow and tell us your conclusion. Having come very far, and having been detained here an unusual time, I will take it as a special favor if you will let the business be transacted as speedily as possible."

Governor Ramey: "We desire that the chiefs and the principal men should get together after we adjourn, talk over the matter among themselves, make up their minds, and meet us tomorrow ready to go on with our business."

Colonel Lea: "If there are any among you that want to speak tonight, we will hear them now; if not, they can come prepared to talk to us in full tomorrow."

Governor Ramsey: "Guns will be fired, and flags will be hoisted as a signal for the meeting tomorrow, at about ten o'clock in the morning."

The council then adjourned.

Saturday, July 19th.—The council met and after the usual preliminaries, smoking, etc., Col. Lee addressed it as follows: "Chieftains, Head men and warriors, and brothers, we met you in council yesterday and after a pleasant interview adjourned at your request. We are happy to meet you again this morning, and we hope that we see you all in good health. You have, no doubt, considered the subjects we brought to your notice yesterday, and we shall now be pleased to hear what you have to say with regard to them."

There ensued a long pause, no one appearing ready to speak on the part of the Indians. At length a chief of the band of the Lake Traverse Sissetons spoke as follows: "Fathers, I listened to your talks yesterday and I heard all, but I do not see any of the young men here. My thoughts are turned to my young men who are behind, and I should be glad if you would think of them. In looking around yesterday you said you were glad to meet and shake hands with us; but I am sorry that you are not willing to wait and shake hands with those that are behind. This is all I have to say."

To this speech, Gov. Ramsey replied, "Say to the chief that we are very sorry indeed, that after waiting so long for them, this morning to hear no other reply than the expression of a wish for further delay. A man's life in this world is very short, and each day should show some work. We have been here three long weeks doing nothing. When we reached this place three weeks ago we expected to find you here already. We were disappointd, but the respect we had for you induced us to grant you all this time until now. We know, morover, that the business we came upon

was of the most vital importance to you and your people for generations to come. We therefore waited for you patiently, though other and more important matters called us elsewhere. There must be an end to delay. We came here with provisions, sufficient as we supposed, to carry us all through the council, but we see the supply is fading away very fast, and you know there are no farms in this country where more can be obtained when our present supply is exhausted, as it will be in a very short time. Nor is this all. Your father who is here from Washington has pressing business which calls him back to that place, and before he goes, he has to meet with your friends, the Medawakan-toans and Wah-pa-kootas in council below. He has no time to spare, and I think after he has given you more than three long weeks, it is unfair to ask him to stay any longer. We feel very sorry with the chief, this his young men are not here, but, if they did not come for six months, would he want us to wait for them still? Young men and old men of other bands are here, and have been for some time. I suppose they are anxious, as we are to get through and return to their families. You who are here, are men and chiefs and you should just take hold of this business like men and arrange it at once. It is not a new thing, nor a new idea. It has been thought over and you may as well settle it without further delay or waiting for more men to arrive. The question is a simple one. It is whether you will sell your lands and in return receive what will make you comfortable for many years, and your children after you, or whether you will continue to starve in the midst of a wide country, destitute almost of game, and therefore valueless to you. If you think you should make this exchange say so, and for what you will receive in exchange we will, no doubt agree upon. Your Great Father at Washington, and we, his representatives, you may rest assured, sincerely desire to deal liberally and fairly with his red children."

Col. Lea then spoke as follows: "Say to the Orphan, Mr. Interpreter, that I am as sorry as he is that his young men are not here. I should be very glad to see and shake hands with them, as I am to see and take by the hand all my red children, whenever and wherever I chance to meet them. But I would neglect my duty in other parts of the country, should I continue to wait here till his young men came. I must not do so. The Great Father who sent me thought I could get through with my business here and return to Washington in a given time, and I must not disappoint him

by staying away longer. If I had no other Indians ot deal with, it would give me great pleasure to remain here several weeks longer, but the Great Father has other important business for me at Washington, and it is impossible for me to remain only a few days longer."

The Orphan then said to the commissioner, "I understand that some person was out to meet my young men, who are on the road, and to send them back; and that is the reason I feel so badly about it."

Gov. Ramsey replied to the Orphan, "It is not absolutely necessary that all your young men be here. The government only requires the chiefs and principal men to be here, and they are generally present. Young men will understand that you requested us to wait for them in open council; so they cannot blame you if we proceed at once to business. Besides, those behind will share in all the benefits, accruing from the treaty equally with those here; and when they learn this, they will not complain. I fear that if those young men were to come down here they would find no food for so large a number, and if we waited for them, we, ourselves and all of you who are now at this place, would soon be destitute of provisions. You know how difficult it is to go doing business under such a state of things as this. We would have to wait perhaps a long time for them, and we would all suffer from hunger.

"By sending to them in time to save them from coming to starvation, it has been to save them from suffering; and when our business is finished, we will be able to send them something which will satisfy them with all that has been done now. But, at any rate, they have no cause to complain, sharing alike, as they will in all the benefits arising from the treaty."

Then Sleepy Eye, the Sisseton chief of the Traverse des Sioux band, addressed the commission, as follows: "Fathers: your coming and asking me for my country makes me sad, your saying that I am not able to do tnything with my country makes me still more sad. The young men who are coming are my near relatives, and I expect certainly to see them here. That is all I have to say. I am going to leave, and that is the reason I spoke."

He turned to his men, and said: "Let us go." The men arose with great confusion and left the council amid loud cheers from the young men on the outskirts. Upon this, Governor Ramsey immediately said, "As our provisions are short and they seem to be indisposed to talk or treat, we shall stop the issue of rations to them at present."

Col. Lea said to the interpreter, "Proclaim to them that we desire to understand directly whether they wish to have any further talk or interview with us about selling their lands. If they wish to in earnest, say so, and if not, say so. We are in this last case, as willing and ready as they are. They must let us know by this evening, if they are serious in wishing to treat. If we do not hear from them to that effect by that time I will leave for below early tomorrow morning." Upon this, the commissioner ordered the flag of the United States to be struck, and retired from the council grounds. Orders were given to get the boats ready for departure in the morning. Toward evening, however, a committee of part of the Indians waited on the commissioners and expressed a desire to treat, requesting them to remain and resume the sessions of the council on Monday, and they denied any intention on the part of the chief, Sleepy Eye, or themselves to show any disrespect toward the commissioners. The orders for departure were then countermanded, and provision rations directed to be issued, as usual.

Monday, July 21st.—The council re-assembled at noon. After the usual preliminaries, and a long pause (Esh-tahm-la) Sleepy Eye, whose remarks had caused the council to adjourne in confusion on Saturday, arose and said: "On the day before yesterday, when we convened together, you were offended, I hear, at what was said. No offense or disrespect was intended. We only wanted more time to consider. The young men who made a noise were waiting to have a ball play and not understanding English thought the council was over, and as they did so made the disturbance, for which we are very sorry."

Governor Ramsey replied: "There was no particular objection to what you said. You had a right to ask for further time. Your leaving the council in the manner you did, was objected to. But what you have said is received as a full explanation. The council is now open again for business, and we are prepared to hear anything the chiefs have to say."

The Chief Curly Head then said: "I am not speaking for myself, but for all that are here. We wish to understand what we are about before we act—to know exactly the proposition made to us by the commissioners. The other chiefs and all our people desire that you make out for us in writing the particulars of your offer of our lands, and when we have this paper fully made out, we will sit down

on the hill back there, and consult among ourselves, come to a conclusion, and let you know what it is."

Col. Lea wrote out in detail the terms, as had verbally been declared at the previous meeting, as follows: The Indians will cede to the United States all their lands in the state of Iowa, as well as their lands east of a line from the Red river to Lake Traverse and thence to the northwestern corner of Iowa. The United States will (1) set apart a suitable country for the Indians on the upper waters of the Minnesota river, for their fture home; will pay (2) say $125,000 or $130,000 to enable them to arrange their affairs preparatory to removal, to pay the expense of removal, to subsist themselves for a year after removal—part of the sum to be paid in money and the other part to be paid in goods and provisions. Will (3) pay the Indians an annuity of $25,000 or $30,000 for many years—say thirty or forty years—part in money, part in goods, and part in provisions, and part to be applied to such other beneficial objects as may be agreed upon. Col. Lea said, "I have written down at your request, the proposition made to you at our last meeting, but, before we trouble ourselves further in relation to this business, we wish to know certainly whether they wish to sell this country and have made up their minds to do so, if we can agree to terms."

Curly Head, in answer said: "When those sitting around here have seen those papers, had it explained to them and talked it among themselves, we will let you know our opinion with regard to it. I had meant to say before that we wished to sell it, and will give you our country if we are satisfied with your offer for it."

Col. Lea said: "If we are to do anything in regard to making a treaty, it must be done quickly. You are not women and children, but men and chiefs, and ought to act without delay like men. We shall expect to hear your wishes decisively at our next meeting."

Governor Ramsey: "We have made known to you our offer. When you meet with us again, if you are not satisfied with our terms you can inform us what you will take for your lands and we will then take your proposition into consideration, likewise as you are about to do with ours."

Council adjourned.

Thursday, July 22nd.—The propositions of the commissioners are still held under discussion by the Indians, among whom the interpreters say a great diversity of opinion exists. They seem to have an exaggerated idea of the value of their lands to the United States, although they acknowl-

edge that they are but little use to them as hunting grounds. They do not intend to have Great Father speculate upon them in the least. At the same time, owing to their limited ideas of numbers, they do not know how much to ask; nor whether the commissioners have made a fair offer or not, or really a fair value or not for their lands. Of course, they appeal at once to the missionaries and traders who understand their language, but even with their explanation, scarcely any two of them can be made to understand the language. And even with the explanation, scarcely any two can be made to understand alike the value of eight hundred thousand or a million of dollars. The labor of the missionaries and traders, (the services of Mr. Riggs is especially to be remembered, who have been among them, and understand their language) is unceasing in trying to effect the treaty. Messrs. Sibley, McLeod, and Riggs are sent for at all hours of the day, to explain to the different bands the provisions of the treaty, to answer questions to try and persuade the stubborn warriors and head men. Many of them from mere jealousy of their chiefs refuse to be convinced that the terms now offered them are at all favorable. Notwithstanding, the pertinacious drizzle which has kept the whites and Indians stowed away under tent cover all morning, there seems to be a general expectation that today will decide the fate of the treaty. And, as we do not know what a day may bring forth let us take a hasty survey of our encampment lest, by tomorrow noon the sun may look down upon a naked plain, where now the rainsoaked tenements of two thousand Indians are streaming forth great clouds of vapor. As you are already informed, this encampment is at Traverse des Sioux, receiving its name from early French traders and means crossing place of the Sioux. It has been a trading post for years. It is also known as a Presbyterian Mission. The two white houses of the missionaries, the mission church and school house, with outbuildings, surrounded by cultivated fields, are objects of extreme interest to the traveler, who has left the borders of cultivation, 120 miles behind and comes into full view of them as he sweeps around a curve of the torturous river.

The misison buildings and the log house of the traders are not far from the river on the west side elevated not more than twenty or thirty feet above low water mark. The prairie rises as it recedes from the river, forming graceful and undulating benches, until at two miles distant, they attain an elevation of two hundred feet or more and then the wooded lands stretch away indefinitely to

the horizon. Upon the first of these benches, back from the mission, and near by a part of old cabins, which were formerly the trading post, but are now the dining room kitchen and warehouse of the commissioner, is a cluster of six canvas tents and two buffalo skin tents, which shelter the gentlemen of the commission, the traders who are here to look after their interests, and the few loungers, who like myself, have been attracted to the camp by curiosity. At a short distance is the council house which consists of a number of benches placed in front of a rude platform and a desk of rough boards which is ocupied by the commissioners when in council. The whole is shaded by an arbor of poles covered with boughs of trees. Not far from this are camped the half breeds and their families, and those Indians who belong to the Traverse des Sioux village, and have come down and had frequent intercourse with the whites. The remaining bands, among whom are the wild Sissetons, who hunt upon the head waters of the Minnesota, have set their lodges upon the high ground, a mile or so from the river.

A deputation of Indians came down this afternoon, and, not being entirely satisfied with the terms offered them, have submitted certain amendments, which if agreed to by the commisisoners, they profess themselves willing to close the bargain. The commissioners will give their decision in council tomorrow. No doubt they will humor their red brothers, so that we may look for the conclusion of the treaty tomorrow.

Wednesday, July 23rd.—Having determined to accept the amendments made by the Indians to the proposals by themselves, the commissioners ordered the blankets, knives, tobacco, ribbons, paint and other goods intended as presents to their red brethren, to be pulled up in the council house in such a manner as to make a tempting display, and gave notice to the chiefs and head men to meet them in council. At 20 mniutes of two o'clock, the commissioners took their seats on the platform. The chiefs and principal men occupied the first row of benches in front. The whites present were to the right and left on each side of the platform, and in the rear of the chiefs the great body of their men were collected, while the women, children and dogs fringed the assembly. Gov. Ramsey desired the interpreter to light the pipe, which was passed from Commissioners Lea and Ramsey to the chiefs in the order of their importance, making the circle of chiefs and head men, each one taking three or four whiffs of

the pipe. This ceremony is absolutely necessary before any business can be transacted. Col. Lea now arose and addressed the Indians, chiefs, head men and warriors.

"Brothers: Our anxiety to make a treaty with you satisfactory to yourselves has induced us to agree to your terms. We have accordingly prepared a paper to be signed by you and ourselves, containing the provisions you have asked us to grant you. Nothing but our kind feeling for the Sioux people would have induced us to make a treaty as favorable to them. No Indians have received a treaty so favorable to them, taking all circumstances into consideration, as the one we are about to sign with yourselves. We hope that when this is made known to your Great Father at Washington he will not withhold his consent. We will now have it read and translated into your tongue, that all may understand, and that no one may ever hereafter find fault with its stipulations."

The treaty was then read in the English, and afterwards translated into Sioux by the Rev. Riggs. The provisions of the treaty were briefly these: The Dahcotas cede all their land east of the Sioux river and Lake Traverse to the Mississippi, except a reservation 100 miles long by twenty miles wide on the Minnesota river. They were to remove within two yars to the reservation; to receive after removal $275,000 to enable them to settle up their business and to become established in their new home; $50,000 was to be expended in breaking land, erecting mills and establishing a manual labor school, and they are to receive for fifty years an annuity of $68,000, payable as follows: Cash, $40.000; civilization fund, $12,000; goods and provisions, $10,000; education, $6,000.

This, in substance, is the treaty concluded with the upper bands of Indians. If a similar can be effected with the lower tribes the greatest event in the history of Minnesota will have transpired in the year 1851.

After the reading of the treaty, Colonel Leo requested the interpreter, Mr. Faribault, to say to them: "The commissioners will now sign the paper and would like to have you name those who will sign first on the part of the Indians, so that this business may be concluded at once."

There was some anxiety on the part of the commissioners to see the first signature on the paper after their own, as this would be sufficient to bind the Indians; and from their known fickleness they were apprehensive less some objection would be raised which would create further delay. After some talk between themselves and the interpreter, Big Gun arose and touched the pen of the secretary. Next Star Face, or the Orphan. Old Sleepy Eye now arose, to the great annoyance of the commissioners (although the treaty was now secure) and would like to say a few words.

He would merely remark that many of the young men and soldiers sitting around thought the country that the Great Spirit had given them worth three and a half millions of money, and it was a difficult circumstance that the commissioners had come to ask it of them for less than its real value.

"You will take this treaty paper home and show it to the Great Father," said Sleepy Eye, "but we want to keep a copy here so that we may look at it and see whether you tell us the truth or not—see whether you have changed it. As to paying our debts to our traders, I want to pay them what is right, but I would like to know how much I owe them. I want them to sell me, and if they have charged me ten dollars for a shirt, I want them to tell me that. I am a poor man and have difficulty in maintaining myself, but these traders have good coats on. The prairie country in which I live has not much wood; I live along with the traders, and they are also poor, but I do not want to have to provide for them. I think it will be very hard upon us when the year becomes white, and I would like to have some provisions given me for the winter. I would like to have what is mine laid on one side; then when we have finished this business I will know how many of my relatives I can have mercy upon."

The Orphan: "I wish to say before signing this paper, that after it is signed I desire it to remain unchanged and not to go to Washington to be altered."

Commissioner Lea: "Tell them, interpreter, that we listen to anything they have to say with great respect, and everything we promise we will faithfully perform."

The Limping Devil then signs. Then old Sleepy Eye. Big Curley Head, before he signs, would like to say that: "You think it a great deal of money to give for this land, but you must well understand that it will all go back to the whites again, and the country will also remain theirs." The Walnut signs. The Handsome Man, The Whistler, The Gray Thunder, The Good Boy and other noted warriors and head men signed in order. Face in the Middle introduced by Curley Head.

"This is my son. I wish you to invest him with the medal you gave me as chief. He is to succeed me, and will keep it for you."

Red Day, Young Sleepy Eye and the Rattling Moccasin signed. Thus it was signed by all the principal Indians. The treaty was witnessed by the white people present, and transferred from the treaty ground forthwith by the secretary:

Colonel Lea:

"Indians and Brothers: We have happily concluded the important business that has brought us together. I told you at the commencement of our treaty that we were ready to give you a good bargain, and now I assure you it is a good treaty, and there is but one thing for you to do hereafter, to be satisfied that you have acted

for your best good; be honest and faithful in its observance, as the government will be on their part. We are now about to separate, and may never meet again. I came among you a stranger; I leave you a friend. The red man will always find my ears open to his complaints, and my heart ready to do him justice. We have finished our business, and I bid you farewell."

Governor Ramsey: "You have made a treaty which, as my brother commissioner has said, is a good treaty, and should you make good use of it in time to come you will be as well off as any Indians who receive annuities from our Great Father. You will have farms and shops opened for your convenience and support, and goods and provisions distributed among you annually, and mony to the amount of $40,000. If you use all these things well you can be happy. But be careful not to waste your money by committing deprations on the white people living near you, as it takes much money to pay the damage. We desire not only that you live in peace with the whites, but you should live in peace and harmony with all the other Indian tribes. We have goods and provisions now here before you, which we wish to present you, and your Father who lives at Fort Snelling (Mr. McClean, the agent,) will divide them among you."

Thus ended the sale of twenty-one million acres of the finest land in the world. The Indians are now busy receiving their goods, and the dinnerless whites, now that the excitement is over, are anxiously inquiring for provender. Tomorrow morning we strike tents and start our flat boats down the river.

Thursday, July 24th.—The entire strength of our whole encampment was put in requisition this morning to get one of our boats off a mud bank. She is about thirty feet long by eight feet wide, sharp at both ends, and our only chance for home. There is a hasty pulling up of tent stakes, a marvelous rolling up of tents and all sorts of baggage in one common bundle, a cracking of whips, and great stacks of baggage between the great wheels of the Red River carts, to be carted to the boats. The happy excitment of a return to civilization makes the most indolent active, and by ten o'clock we were all aboard, ready for our homeward journey. Few Indians attended our departure, for they are all busy attending to the disposal of Uncle Sam's beeves. What were left were divided among them this morning. The deck of our boat was crowded with our people, who untie and swing round into the current of the Minnesota with three lively cheers; the voyageurs striking up a lively boat song, and, keeping time with our oars, we move off down the river at the rate of four miles an hour. At nine o'clock on the morning of the 25th we rounded at the landing of Mendota, making the trip in twenty-three hours. The treaty with the lower bands will be held at this place as soon as they can be collected.

Boulder Marks Historic Spot

Memorial Erected by Captain Richard Somers Chapter Unveiled by Mrs. Mary B. Aiton, Oldest Settler of Minnesota Valley.

From the St. Peter Herald of June 19, 1914.

After the lapse of more than threescore years a marker has been erected on the site of the treaty of Traverse des Sioux by the members of Captain Richard Somers Chapter, D. A. R., of this city. It was unveiled with appropriate excises Wednesday afternoon. Showers fell at intervals that day, but the skies cleared for a short time in mid-afternoon, and the brief space that was alloted was utilized to dedicate the memorial that will link the past with the present.

The treaty of Troverse des Sioux was without question one of the most important events in the early history of Minnesota. Late in June, 1851, Governor Alexander Ramsey and Colonel Luke Lea, commissioner of Indian affairs, ascended the Minnesota river to Traverse des Sioux, then the largest and most important trading post on the northwestern frontier, to meet the leading chiefs of the Sisseton, Wahpeton and Dacotah tribes. A delay followed and it was not until July 18 that all of the leaders expected had arrived.

On that date the United States commissioners opened the grand council, and daily sessions were held until the completion of the negotiations. At one time the success of the enterprise was threatened by the belligerent attitude of Sleepy Eye, an influential Sioux chieftain. Enraged over the refusal of the commissioners to yield to one of his demands, he and his followers left the council, which was promptly dissolved by Colonel Lea. As the whites were about to embark on their steamer Sleepy Eye sent emissaries to them, and the council was reconvened. On July 23, Commissioner Lea had gold coins, trinkets and other presents for the Indians temptingly displayed on a big boulder in the council room and that day the treaty was completed and signed.

The signing was very ceremonious. After the customary pipe had been passed from Ramsey and Lea around

the circle of powerful chiefs, the document was read in English and then translated into the Decotah tongue by the Rev. S. R. Riggs, a pioneer missionary. Throughout the reading the Indians were most attentive, and at the end of it each chief signified his acquiescene by advancing to the table of the secretary and touching his pen.

According to the terms of the treaty, the Indians were to receive $250,000 in annual payments for the vast region, which included all of the Sioux lands west of the Mississippi river and contained approximately 30,000,000 acres. They retained a reservation, ten miles in width, extending along the Minnesota river from a point a few miles above New Ulm to the headwaters, and the failure of the government's agents to make the annuity payments properly has always been regarded as one of the primary causes of the bloody Sioux outbreak in 1862.

On several occasions efforts have been made to secure the erection of a monument to mark the spot on which the Sioux deeded away one of the richest areas in the world. In 1907 the state legislature appropriated $300 for the purchase of the treaty site, and Governor Johnson appointed a commission consisting of General L. F. Hubbard of St. Paul, General J. H. Baker of Mankato and Azro A. Stone of this city, to locate the site. All of the members of this commission are dead, but in the year they were appointed they succeeded in securing title to the land on which the council house stood, and it is now vested in the state.

Subsequent efforts to obtain money for a monument met with no success, and then the proposal was made that the boulder on which the presents for the Indians were heaped at the time of the signing be used as a marker. The big stone was found nearly covered with earth, but it was raised to the surface of the ground and mounted on a concrete pedestal. On it has been placed a brass tablet which bears the inscription: "This marks the site of the treaty of Traverse des Sioux, July 23, 1851. Erected by Captain Richard Somers Chapter, Daughters of the American Revolution, St. Peter, Minn., 1913."

Preparations for the dedicatory exercises were begun several weeks ago, and one of the first steps taken was to ascertain whether any of the whites who were present when the treaty was signed were still living. Diligent search revealed the fact that there were at least three, General William G. LeDuc of Hastings; Mrs. Mary A. Chute of Minneapolis, and Mrs. Grace Pond of Bloomington. Invitations

were sent to them to attend the unveiling as guests of the chaptor but General Le Duc was the only one who was able to accept, he arriving in St. Peter on Tuesday.

General Le Duc is an interesting figure. He is 91 years old and has lived in Minnesota sixty-four years, having settled in St. Paul in 1850. When Governor Ramsey and Colonel Lea, the commissioner of India affairs, were authorized to treat with the Sioux for the purchase of their lands, General Le Duc accompanied their expedition in the capacity of a newspaper correspondent, representing the New York Tribune and the Minnesota Pioneer. Incidentally, the narrative he wrote at the time remains as the most authentic account ofthe negotiations with the Indians.

He relates that the commissioners and their party left St. Paul on June 27, 1851, on the steamer Exelsior. A stop was made at Fort Snelling to take aboard a troop of the United States dragoons, but the troops had not been given sufficient notice, and the expedition continued wthout this escort. General Le Duc adds that the commission, "owing to the quiet and orderly conduct of the Indians," felt no inconvenience at their absence.

Shortly after daylight on June 30 the expedition reached Traverse de Sioux, then the most important trading point on the upper Minnesota. A herd of cattle was taken into the Indian country by the commissioners, and rations of beef, corn and pilot bread were issued to the Sioux, who were generally in a starving condition. General Le Duc's account contains many references such as this: "The head men and chiefs of a large band of Indians just arrived from Lake Traverse with Mr. Riggs, called upon the commissioners, and were presented with beef. They said they were very hungry, and they looked as though they were."

More than two weeks were consumed waiting for the Sioux to assemble, the delay being occasioned by the fact that the bands were widely scattered, several of them traveling from the headwaters of the Missouri, and by the further fact that the weather was most unsatisfactory, there being an unusual number of heavy storms. By July 18th upwards of 7,500 Indians had gathered, and that day the council was convened. In a long address to the chiefs and headmen Colonel Lea outlined the provisions of the treaty, and pictured prosperity for the future: Said he: "It will be in fact a 'good' treaty, which, while it will help the condition of the red man to a degree gratifying to the philanthropist and Christian, will, likewise open up a mag-

nificent country to the improvements and refinements of civilization, dotting the banks of the beautiful river before us with thriving towns and bustling cities, and these broad and fertile plains with cultivated fields, glowing firesides and happy homes."

On July 23rd the commissioners succeeded in bringing the negotiations to a successful conclusion, and the Indians subscribed to the treaty. Under the terms the Sioux surrendered 30,000,000 acres of the finest land in the world. Although none of the makers of the treaty had the slightest conception of its value, it was a veritable empire, containing fifty-three of Minnesota's eighty-six counties, or more than half the area of the state, together with a large part of South Dakota.

General Le Duc, whose accurate description of the Traverse des Sioux treaty contains many interesting insights into the character and customs of the Indians, also assisted in making more American history. He served throughout the Civil war, first with the army of the Potomac and later with the various western armies. Perhaps his most conspicious service was rendered in opening Grant's "cracker line" into Chattanooga, he piloting the little steamer that carried supplies to the famished federal troops on its first trip up the Tennessee. He was on General Hooker's staff at the battle of Lookout Mountain, and executed General Sherman's orders for the evacuation of Atlanta, later participating in the Nashville campaign, which wrecked Hood's Confederate army. For his service General LeDuc was breveted a brigadier.

In spite of his 91 years, General LeDuc is a man of erect carriage, and is well preserved. His coming to St. Peter was his first visit to this region since the signing of the Sioux treaty sixty-three years ago. On his arrival he was taken out to the treaty site, where he was able to recognize prominent landmarks and verify the proper location of the marker.

Sixty-three years ago, when the federal commissioners and a handful of white men journeyed to Traverse des Sioux, most of them traveled in the canoes of the French voyageurs, and the Indians themselves, on their way to the rendezvous, bestrode wiry ponies and transported their families and their possessions on the crude travois. On the day of the dedication, in somewhat vivid contrast, a large part of the crowd that witnessed the unveiling went to the treaty grounds in automobiles, and when the pro-

gram opened scores of machines were parked upon the site of the Indian encampment and about the space which was occupied by the council house.

Three pioneer settlers who attracted particular attention were General LeDuc; Mrs. Mary B. Aiton of this city, and Mrs. Ellen Allason of Henderson, a daughter of the famous frontiersman, Major Joseph R. Brown, who were present at the signing of the treaty and assisted the commissioners in the capacity of an interpreter. Two of them took part in the exercises, Mrs. Mary B. Aiton unveiling the memorial, and General LeDuc speaking briefly in a reminiscent vein.

At 3:30 o'clock Rev. E. C. Prosser asked the invocation, and then the boulder was unveiled by Mrs. Aiton, who bears the distinction of being the oldest settler in the Minnesota Valley. Mrs. Aiton, whose maiden name was Mary Griggs, is 78 years of age. She was reared at West Union, Ohio, the home of Dr. Thomas Williamson, one of the earliest Presbyterian missionaries to be sent among the Sioux, and when only sixteen years of age was persuaded by him to enter missionary work on the frontier.

With Dr. Williamson and his family she came to Minnesota in 1852, and her first work as a teacher was done at Little Crow's village at Kaposia, a few miles below St. Paul. A few months later the Indians were moved to Yellow Medicine, and the missionaries accompanied them. Subsequently the young teacher was married at Yellow Medicine to Rev. Aiton, who had been present at the signing of the treaty and who was then in the government's employ as a teacher to the Indians. Mr. Aiton brought his bride to Nicollet county, and for fifty years she lived on the Aiton homestead in Lake Prairie township. She has resided in St. Peter for the last five years.

After she had raised the flag that concealed the memorial, Lagerstrom's band played "The Star Spangled Banner," and then Mrs. H. L. Stark, regent of the local chapter, presented the marker to the state. She said:

"It is with hearts full of pride that we, in the name of Captain Richard Somers Chapter, Daughters of the American Revolution, welcome you here today. To our dear honored ex-state regent, Mrs. Loyhed, under whom we were organized, we turn first with loving hearts.

"The Daughters of the American Revolution are pledged to the marking of historic places, and it is to preserve the memory of this spot that we are here today. The Trea-

ty of Traverse des Sioux, which took place in 1851, was the most important event that had ever transpired in Minnesota. Governor Alexander Ramsey and Hon. Luke Lea, commissioner of Indian affairs at Washington, represented the United States. The territory included all the lands west of the Mississippi river from the Iowa line to the boundaries of the Chippewa reservation. The bargain was commenced on July 2nd and was not completed until the 23rd of the month.

"This granite boulder which we have placed here seems an appropriate marker for these grounds, as it was found a few feet further back, half covered with earth. We hope this weather-worn stone will stand here for years a silent reminder of that busy throng which filled these grounds sixty-three years ago. It links the past and the present and we, the Daughters of the American Revolution, honor the early history of our state. And now, in behalf of the members of Captain Richard Somers Chapter, I, as their Regent, present to the State of Minnesota, through you and the representative of the chief executive, this memorial, trusting it will be an object lesson in patriotism to the present and future generations."

Governor A. O. Eberhart had found it impossible to attend the unveiling, and had delegated Attorney R. G. Anderson as his representative. Mr. Anderson accepted the memorial on behalf of the state of Minnesota, of Nicollet county, Traverse township and the city of St. Peter. He added that he had received no request to do so from President Wilson, but felt that it would be a graceful thing, acting on behalf of the president of the United States, to accept it for the nation. "The time is comnig," said the speaker, "when the nation will remember events such as this. In days to come we will recognize what we owe the Daughters of the American Revolution for marking the various spots where these historic events have occurred." Mr. Anderson advanced the theory that ownership of real property should be restricted, and that no man should be permitted to own a greater amount of land that he can utilize to advantage; and that no man shall be deprived of the right and opportunity and privilege of owning a place on which to make his home.

Mrs. Edgar Loyhed of Faribault, formerly president of the Minnesota Federation of Woman's clubs, was introduced as the representative of the state regent of the Daughters of the American Revolution. Mrs. Loyhed re-

marked that it was most fitting that the dedication of this memorial, erected by a chapter of the Daughters of the American Revolution, should take place on June 17th, the anniversary of the battle of Bunker Hill. On that day the city of Boston, and almost all of New England, forgets all its cares and glories in the thought that on June 17th, a day of defeat, the American patriots showed at Bunker Hill that they not only believed the land of America was theirs, but that they were willing to fight for it. Mrs. Loyhed considered it a remarkable thing that, here in the little city of St. Peter, some 2,000 miles from Bunker Hill and from the original thirteen colonies, it has been possible to find sixty-two descendants of revolutionary soldiers and band them together in a chapter. She told of the work the organization has done in restoring the Sibley House at Mendota, and asserted that its purpose was to honor and perpetuate the achievements of those who have gone before. Mrs. Loyhed closed an interesting address by congratulating the members of Captain Richard Sommers Chapter upon their earnestness, their thoughtfulness and the successful completion of their work, as exemplified by the Traverse des Sioux memorial.

When she had finished speaking Miss Emily Brown read the names of the whites present at the treaty, thirty-five in number, and introduced General LeDuc, Mrs. Aiton and Mrs. Allason. They were greeted with applause, and were photographed as they stood before the memorial. General LeDuc spoke briefly. "I was invited here," he said, "to verify the location of this monument. I do so very willingly. When last I was here 7,500 Indians were camped upon those ridges. Yesterday I was able to recognize the ground upon which the Indians camped and the spot where the treaty bower was erected—it consisted of rows of poles covered with brush to protect us from the sun.

"Here in St. Peter I have met the daughter of Captain W. B. Dodd, who built the Dodd road through the Big Woods, and it reminded me of one of the most stirring events in connection with the treaty. It was an attack made by the Indians on Captain Dodd, whose life was saved by a party of soldiers. Captain Dodd, who was a man of great stature, resented an insult offered him by an Indian, and did so by knocking the Indian to the ground. Other Indians, supposing the man to be dead, rushed upon Captain Dodd, and only the prompt action of the soldiers saved him from serious consequences.

"Another of the incidents I recall was a dance the Indians held on the hill back there. While we were waiting for the various bands to assemble there were a number of severe storms. The Indians complained to the commissioners that the storms were making their squaws and their papooses sick, and they wanted the thunder stopped. They proposed holding a Thunder Bird dance, and erected a pole about twelve feet high, from which was suspended a totem supposed to represent the thunder bird. Then the dance women; while a concourse of mounted Indians armed with opened, there being a circle of men and an outer circle of shot guns gathered down on the prairie. Riding their horses on the dead run, these Indians dashed in among the other dancers, discharged their guns and brought down the thunder bird. A fortunate circumstance was that the thunder and rain stopped, and we had pleasant weather during the remainder of the treaty."

After General LeDuc had taken his seat Lagerstrom's band contributed a patriotic selection, and Mrs. A. K. Gault of Omaha, brought greetings from the Nebraska D. A. R., Mrs. Gault said:

"I bring to you, the Captain Richard Somers Chapter, the greetings of the Nebraska Daughters, who know of your work and have followed your plans almost since their inception.

"They send congratulations for the happy issue out of all your afflictions as the prayer book hath it, in carrying out the prime object of the organization of the Daughters of the American Revolution—the marking of historic spots. Our forefathers have made this history and it is the Daughters' part to write it in some unperishable material for future generations.

"Whether we are Daughters or citizens we are interested today as Daughters from a patriotic standpoint and as citizens from the civic standpoint, for that which adds to the beauty of a locality becomes a matter of pride to all.

"We often hear the slogan, 'See Europe, but see America first;' the Daughters feel that in the preservation of historic landmarks and the erection of monuments, they are adding immeasurably to the interest of their country, so that the American, who unfamiliar with the memorials, scattered the length and breadth of our land, erected to those brave men who made this republic possible for us, visits other lands shall be considered as lacking in true patriotism.

"May this boulder, Madam Regent, as long as it shall

endure prove an inspiration to a higher and better citizenship!"

The closing address was delivered by Charles I. Thompson of Minneapolis, state president of the Sons of the American Revolution. Mr. Thompson commented upon the great changes that have taken place in the comparatively short time that has elapsed since the signing of the treaty. In 1851 this valley was the home of a few tribes of Indians, and when he contemplated its present prosperous condition he was impressed with the magnificent proportions of the purchase made that day. The speaker paid a splendid tribute to the memory of Governor Johnson, and then said: "By the way of beauty of his life and the beauty of his death are we shown what this country, won for us by your revolutionary forefathers, can do for those born under the most adverse circumstances." Our country is a great country. It is magnificent in its traditions; its foundations are laid upon truth and righteousness. It has raised millions of men like those who fought in the Revolution; it has produced many men like Governor Johnson. It is great in material resources, but the signs of the times indicate that there are things for us to think about. We may be rich and powerful, but unless we have coupled with all these things righteousness and right living, just so sure as Greece and Rome and other nations went down, so shall this great nation fall. The responsibility for the perpetuation of our nation rests upon our motherhood. They must raise a race of men with the fear of God in their hearts—a race of men who shall make this valley and other valleys the gardens of the Lord, not merely in physical appearance, but in the things that make for better and more wholesome citizenship.

As its closing number Lagerstrom's band played "America," and then Rev. W. R. Courtice pronounced the benediction.

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